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A Religion of the Spirit

RUFUS M. JONES

The Preacher

MILTON WHITENER

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HAROLD N. TOLLEFSON

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ON THE HORIZON OF THE CHRISTIAN CHURCH

UNITED SCRIPTURE READING IN JANUARY

Hundreds of thousands of church members read a chapter a day in Matthew and in John during last January and February. For January and February, 1929, the Commission on Evangelism of the Federal Council of the Churches of Christ in America and the cooperating denominational evangelistic committees recommend the reading of First and Second Corinthians and the Gospel of Mark from January 1 to the beginning of the Lenten season. The American Bible Society has heartily endorsed the plan and has prepared attractive special editions of these books in order to cooperate. Many used their own Bibles, but thousands of pastors have promoted the reading by using the American Bible Society's one-cent portions. Over a million were so used last year and pastors found this reading a preparation for deepening spiritual life during the Lenten season. One-cent editions of I and II Corinthians and of Mark are now available, and at any pastor's request a single copy will be sent him for the cost of postage. Address American Bible Society, 35 East Wacker Drive, Chicago.

A CALL TO CHURCH AND WORLD UNITY

The forty-ninth general convention of the Protestant Episcopal Church held recently in Washington, D. C., adjourned with a call to church and world unity through the reading of a pastoral letter as the Bishops' message to the Episcopal clergy and laity that will be read from Episcopal pulpits throughout the world, which concludes as follows "The most momentous task which faces the world of today is the warfare against war. The voices of prophets and statesmen have been raised to tell us that if war is not destroyed Christian civilization must be. That, we believe, is exaggeration. Christ is too strongly entrenched in human society to be conquered by war, no matter how worldwide. God's purposes are too stable to be made mock of in the end by man's ignorance and wickedness. But war is destructive of what Christ stands for. It is degrading, brutal, bestial; like the devil, the father of lies and hatred, it assaults all that dignifies and beautifies humanity. It violates the sanctity of the soul, hurls defiance at the Christian faith that men are the family of God, and challenges the Church of Christ to action. To control governments is not the business of the Christian Church, but it is the business of the Church to speak in no uncertain way concerning the Christian view of life and the relations of men and nations to one another. It cannot look on indifferently at war or what makes war. It must put moral force behind the efforts for peace and a law-governed world. Christ summons us to world unity as he does to church unity." The convention also unanimously adopted a resolution applauding the Peace Pact of Paris as of far-reaching importance and a step towards the outlawry of war.

THE CRISIS MONTHS

The next four months will determine the future of much of the mission work of Friends.

In eight months, Friends have given $35,667.24 leaving $65,381.54 to be raised by March 31, 1929—or $16,345.29 a month.

This can be done IF Friends all over the Five Years Meeting will take immediate steps to bring up back pledges and secure regular cash offerings for United Benevolences.

American Friends Board of Foreign Missions

101 South Eighth Street

Richmond, Indiana

PROGRESS IN VACATION CHURCH SCHOOLS

The report of the vacation church schools held under the auspices of the Chicago Council of Religious Education during 1928 states that the schools have been bigger and better than ever. Two things have stood out: the churches have secured better trained teachers than in previous seasons, and more schools have taken advantage of the training opportunities offered by the Council. Fifteen two-hour down-town class periods of training were offered, with the aggregate attendance approximately 1,500. In a number of cases public schools have cooperated, about a dozen vacation schools having been held in public school buildings. In one community the school loaned certain manual training equipment to the vacation school. One school had to turn away 150 children, while another extended the length of its term from five to seven weeks and had a good average attendance. Still another reported a department for adults, and the number of older boys and girls in the various schools was larger than ever before.

ONLY FOR THOSE WHO DESIRE TO TAKE IT

Beginning with the next academic year, military training will be available for such students as desire to take it, but it will be imposed on nobody attending DePauw University, Methodist College located at Greencastle, Indiana. "As was forecast when Dr. G. Bromley Oxnam assumed its presidency," writes the *Christian Century*, "DePauw University has abolished compulsory military training. With this change of policy, there are left no denominational institutions in the United States, so far as known, requiring military training as a means of getting a degree. It is hard to understand the reasoning which requires military training in any sort of school.....The boy who attends drill only as long as he must, and quits at the first possible opportunity, will never make an officer. But however hard it is to justify compulsory drill in state schools, it has been impossible to justify it in schools conducted under religious auspices. The Methodist Church which has taken so conspicuous a part in the crusade for world peace, must feel a vast relief in the action taken at DePauw."

A MASSACHUSETTS COPEC SUGGESTED

As a part of the observance of the tercentenary by the churches, it has been proposed by Prof. David D. Vaughan, of Boston University School of Theology, that the English Copec be imitated by a conference on politics, economics and citizenship in 1930. A special committee of the state federation has prepared discussion courses on the social function of the church, family, citizenship, property, economic and international problems, and religious education, to be studied by groups in the churches, each asked to report findings to the central groups which will discuss each topic. After two seasons of such discussion, it is hoped that worthwhile findings will be assembled to lay before the conference, to which every church in the state, 2,000 in all, will be invited to send delegates, where section-meetings will revise for a general session.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

It's the Right Thing At the Right Time

IT IS so obviously the very thing to do that the wonder is that we hadn't all thought of it before. We refer to the good will visit to our sister American republics to the south, upon which President-elect Hoover has set out. It has been widely acclaimed, one journalist saying that it "constitutes one of the most momentous steps in international relations ever taken by a president or president-elect in the United States."

There are of course many and sufficient reasons for the trip from the standpoint of good business. From this viewpoint it is thoroughly in line with the policy which Herbert Hoover, as Secretary of Commerce, has pursued in developing closer trade relations between this and South American countries. A Washington dispatch reminds the public that "he has encouraged the development of the natural resources of many South American countries by American capital. He has established numerous offices of the foreign and domestic commerce bureau in South American capitals, and he has sought in every way to develop cordial and close trade relations on the theory that the two western continents are natural corollaries and that neither should look to Europe for those things either can produce for the other. The United States today is the largest purchaser of the principal commodities of most of the South American countries, while they, in turn, find their best buying markets in the United States. This trade can be enormously developed."

But there is a finer and deeper significance in the visit than these commercial considerations suggest. It has been properly hailed as a good will and not as a business trip. We are told that for years, presidents-elect of South American countries have been coming to the United States in preparation for taking office, yet no American beyond the rank of Secretary of State has ever gone into South America. Latin-Americans are notably proud spirited. On the one hand they are quickly resentful of any suggestion on our part of anything that appeals to them as an arrogant assumption of authority. On the other hand they are equally sensitive to gracious and generous friendliness. To them it is more than a polite gesture that the President-elect of the United States makes them an extended visit as an important preliminary to assuming his duties at Washington. He goes to them as the visible personification of the nation he represents. Through him we are all visiting our sister South American republics in the spirit of neighborly friendliness and appreciation. In a word we are returning the visits which they have been graciously paying us in the past.

It was only this past summer that an unofficial ambassador of good will from Argentine made a friendly call at the Friends Central Offices at Richmond, going from us to pay his respects to President Coolidge! Since the visit of this new type of "the man on horseback," we have had a new conception of his country. We think of it not so much in terms of hides and beef as in terms of a most interesting, cosmopolitan people of a distinctive culture. An exponent of international understanding himself, we can readily imagine Mr. Tschiffely's enthusiasm over the projected visit of President-elect Hoover. In making such a visit, the latter well exemplifies our finest national ideals and our true spirit of friendly interest in other peoples. It is our hope and belief that this timely good will visit is but the earnest of the spirit that will characterize our international relations in the new administration.

Who Will Take Their Places?

THE PASSING of Joseph John Mills, tributes to whose memory appeared in last week's issue, arrests our attention with the thought that within less than a year, three men have fallen who have been conspicuous leaders of American Quakerism. We say three rather arbitrarily, since all these had served as Clerk of the Five Years Meeting.

For approximately forty years Edmund Stanley served Kansas Yearly Meeting as its Clerk, during which period he took an active part in effecting a national organization of American Friends which developed into the Five Years Meeting, of which he was the first presiding officer. Apart from these official connections, his outstanding contribution was in the educational field, both in state and private education, although it must be remembered that he was also effective in public ministry.

In his vital connection with Earlham College in an important formative period, Joseph John Mills occupied a position in the Middle West somewhat analogous to that of Edmund Stanley at Friends University in the southwest area. He too, had important educational associations both public and private. Both certainly left their impress upon Quaker education, not only in their respective sections but in the larger sphere. J. J. Mills also served the Five Years Meeting in its formative period. Having helped in its organization, ten years later he served it as Clerk in 1912, and then as its first executive officer as General Secretary. Having, as a student, sat under his ministry, we acclaim his eloquence and power as a preacher of righteousness. In fact, at the conclusion of his educational career, a period of distinguished service still awaited him in the ministry.

In several respects the service of John R. Cary was distinctive as compared to that of Edmund Stanley and Jospeh J. Mills. He was not an educator and was not

trained in the formal processes of education, though he was well educated. Though a very effective preacher on occasion, he was not in the active ministry as generally considered. He belonged rather in the long succession of Quaker men of affairs who refused to let business interfere with humanitarian and religious work. His active official service came late in life, he having retired as Clerk of the Five Years Meeting but a few months before his death. Within that comparatively brief period, perhaps no man has made a wider and more effective appeal among American Friends than did he.

In the passing of these Friends, one in the East, one in the Middle West (as regards the greater part of his more active service) and one in the farther West, American Quakerism has lost three notable leaders. For the most part, perhaps, their going is suggestive of a transition period in our work and development. Whatever lies before us, however, we shall still need leaders and may such be raised up who will serve the new day with the same devotion and ability that these our departed Friends have shown in their day.

A Religion of The Spirit

BY RUFUS M. JONES

A radio address given from New York City, November 10, being one of a series setting forth the ideals and purposes of the various religious denominations of the country.

THE QUAKERS have endeavored to reduce religion to its essential traits, to an uttermost simplicity. They believe supremely in the nearness of God to the human soul, in direct intercourse and immediate communion, in mystical experience, in a first-hand discovery of God. Their worship is arranged to further as much as possible this immensely important business. They encourage in every way possible individual responsibility in all that concerns and pertains to the religious life. They feel that religion is as much an affair of a man's own personal life as his digestion is. They insist that each person ought to be captain of his own soul and to do his own worshiping for himself, that everyone ought to feel the joy, surprise, and wonder that come when the soul discovers the meaning of fellowship with a Great Companion. What they call "the priesthood of all believers" is the theory that every Christian ought to find his way into a holy of holies and ought to come back with a sense of dedication to reveal and interpret Christ to men.

There are a multitude of ways of carrying on this ministry, and any way is a good way which makes God seem more real and which tends to produce in any one a clearer vision of what true life and spiritual service mean. The more natural, that is to say vital, it is made, and the more simple it is, the better and more effective it will be. The Quaker way of silence and the freedom for everyone to share his experience or his personal need help very much to cultivate this simple, natural religious life and tend to deepen the interior life of the individual. There are many other aspects of worship and public service, no doubt, which are important and desirable aspects and which Quakers perhaps too much neglect, but this central aspect is, I feel sure, worth all it costs of personal effort and devotion.

To think of religion as a normal function of life, like the beating of the heart or like healthy breathing is, I am convinced, the right attitude, and it is an attitude which forms a pure and wholesome atmosphere for little children to grow up in. If we expect to produce and nurture strong, four-square lives, persons of straight-forward purpose, breadth of human sympathy, depth of character, and upward reach of living experience, we must encourage quiet communion, personal fellowship with God, and a fitting sense of individual responsibility for the soul's highest welfare. Pure, simple, undefiled religion is an immense factor in the highest culture. It refines the life and spirit, it adds grace and beauty to the character, and it makes joy, radiance, and service spontaneous and natural.

It is the Quaker way of life to emphasize sincerity in word and deed. It calls for a transparency of life that lets every spectator see your motive and purpose and read your heart as though it were an open book. It cares intensely for simplicity—simplicity in dress, in speech, in manners, in eating and drinking, in recreation, in fact, in all human relationships, especially in that highest relationship of the soul with God. But the most important feature of the Quaker way of life is the settled intention to practise love. There have been endless debates about the moral value of compulsion and about the efficacy of non-resistance, but while the debates run on, the Quaker quietly goes forth on his venturous way of making a positive experiment of that supreme force in the universe, the force of a loving, understanding, coöperating spirit. He believes in justice and he is eager to widen the area of justice among men, but he feels convinced that there is a practical working method far superior to justice, the method of entering into mutual relations of understanding one another, of suffering together, of giving and sharing, of changing the whole level of an issue by bringing grace and love into operation. It is in very truth a holy experiment, and it works on human souls as the sun of the vernal equinox works on the ice of rivers and on the frozen clods where vital seeds lie buried.

The Quakers have never assumed that the new world was to be built by miracle or that it would be a light and easy matter to swing over from the way of force to the way of love. They have suffered and agonized through many wars in which they could not take part. They have endured the despoiling of goods, the hostile cry of hate and sometimes even the loss of life, because they would not share in the old way of force and carnage. In any case, fighting will not settle whether the claims were just or unjust. It will only settle which nation can mobilize and handle its fighting forces and its economic forces the better. When the war ends, it will be found that multitudes of innocent persons will have suffered. The little children of the two countries will be the main victims. Lands will be made desolate, social progress will be arrest-

ed. The poor will be swamped with taxes for an entire generation. The mutilated men will drag out a broken life to the end of their days. A large part of the "facts" used to arouse patriotism and to stir the fervour and the fierceness of the fighting spirit will be discovered to have been "propaganda." And yet not one single thing will have been done to determine where right or justice lay in the issues involved.

In view of these things, Quakers are pledged to another way of life. The Quakers have been primarily *doers*. They believe strongly in the laboratory method. They try their experiment and then proceed to interpret it. The words, the talk, come after the deeds. It is Quaker faith that war can be eliminated only by a way of life that first eliminates hate, greed, fear, jealousy, rivalry, injustice, misunderstanding, misjudging and overreaching. But so long as that faith is only an untested theory, it is nothing but a pious hope. The Quaker has endeavored to try it, to make an experiment with it, in the interwoven tissues of social life. Having started his experiment in peace times, he cannot give it up and resort to the methods of hate and fear as soon as war is declared. He believes that it is a matter of a good deal of importance to have a body of people, even though it may be a small body, who will not surrender their ideal—their vision of advance—even in the face of the earthquake and the broken social strata. It is worth something to have the lighted torch held high, when others have allowed the swirl of the storm to blow theirs out.

The only way the new kind of world will eventually come will be through the persistence, the patience and the unyielding faith of those who will not surrender, nor compromise, nor mistake expediency for truth. We must have our Thermopylaes of peace and our spiritual Bunker Hills, where a little band of heroic persons are ready to stand the opposing world and to show that in the end the right way becomes the way men live.

This way of life is made more effective through certain deep convictions which most Quakers take very seriously indeed. It is, first, a great Quaker conviction that there is something divine in man—a seed of divine life planted in his soul. This conviction gives rise to another, that it is worth while to do humanitarian work even at great cost and effort, because men are dowered with immense spiritual possibilities and they have something within themselves which answers back responsively to trust and love and confidence. The Quakers act, again, on the central conviction that conscience in man's soul is unspeakably august and authoritative. It seems to them like a compass needle for discovering the right direction in the most transcendent matters of life as well as on occasions that are common and trivial. There convictions tend to bring forth still another conviction closely related, that when once a truth or duty becomes clear and plain, it must be followed and obeyed undeviatingly and without compromise. The insistence on the straight path, the refusal to wind or wabble in affairs of truth and righteousness, have been noteworthy traits in Quaker history and biography.

Well, in an age in which multitudes have been upset and thrown into doubt and difficulty as to how the realities of religion can be preserved in the face of the revolutionary conclusions of science and historical criticism, I am happy to belong to a little body of Christians who are convinced that the foundations of faith stand sure because they are built upon the eternal nature of the human soul itself, because the most important facts of religion are facts of experience, and finally because everything that has spiritual significance can be tested and verified in the life of man as he lives in relation to God and in relation to his fellow men.

This is what may be called a religion of life, or, equally well, a religion of the Spirit. To be religious is to be an organ of the divine Spirit. It means and involves a sensitiveness to the wider spiritual Life above us, around us, and within us, a dedication to duty, a passion for truth, an appreciation of goodness, an eagerness to let the love and grace of God come freely through one's own life, a reverence for the will of God wherever it is revealed in past or present, and a high faith that Christ is a living presence and a life-giving energy always within reach of the receptive soul.

The Preacher in the Pulpit

BY MILTON WHITENER

(Continued from last week.)

II. THE MANNER OF THE MAN

THE MANNER of the man is likewise important. The preacher should respect his pulpit. It is a sacred place, where he stands to speak for God. It should be entered reverently, but not with ostentatious devotion. The attitude of the preacher in large measure determines the attitude of the congregation. If the preacher be reverent and devotional, he will soon inspire reverence and devotion in his people. If the preacher be flippant and careless he will soon have a flippant and careless congregation. The pulpit is no place for a mountebank, an actor, or even an entertainer. It is at home only to an ambassador of the Most High God.

In delivering his message the preacher should be free from eccentricities and from the pulpit tricks and mannerisms and avoid the repeated use of particular phrases. He should not mistake noise for power. He is not called to be a son of thunder but a son of consolation. He should remember that "the shallows murmur, but the deeps are dumb." He is not heard for his loud speaking nor for his much speaking. When his message is finished he should stop. Some preachers are decidedly lacking in terminal facilities.

There are three principal methods of delivering a sermon—memoriter, reading, and extemporaneous. All of these methods have been used by great preachers, and every

preacher must work out for himself the methods which are most desirable for him. All are good if rightly used, and all may be bad if abused.

Whatever be the method of delivering the sermon, the preacher must not call attention to himself. He does not stand in the pulpit to show himself, or to show off himself, or to glorify himself, but to reveal and declare a Savior and to glorify God. Like John the Baptist, he needs to be conscious that he is a voice. When messengers came to inquire of John, "Who art thou?" he answered, saying, "I am a voice." He was nothing in himself. He was simply a voice, the bearer of a message. There was one greater than John of whom he was testifying. "He must increase but I must decrease." The preacher stands in his pulpit to speak for and to glorify One greater than himself.

But John did feel himself to be a voice. And there was intensity and earnestness in him. He was the voice of one "crying"—not just speaking, but "crying." He had intensity, he had earnestness, he had passion. Every preacher when he goes into the pulpit should go there with earnestness, filled with intensity and fired with passion. The King's business not only demands haste, but it demands intensity. The preacher should deliver his message not as one that beateth the air, nor as one who simply has a duty to be performed, but as a "voice crying." Many an otherwise good sermon has been ruined by a listless, careless presentation, and many an otherwise poor sermon has carried conviction because it was delivered with conviction.

This leads me to say another thing. A preacher should be assertive, not apologetic. In a recent article in one of our popular magazines a certain well-known editor noted for his virile style and his independent spirit made the confession that he was not very much of a church-goer, and then proceeded to set forth at considerable length what he termed his "reasons" for not going to church. As one of the "reasons" he calls attention to a condition which he says is largely prevalent in the church today, namely, that it pitches its music frequently in the minor key, that its spirit is the spirit of sadness and that it speaks much in the language of defeat and despair.

I am not sure but that the Editor is partly right. We do hear in many churches entirely too many minor notes. We are in many cases allowing apology to take the place of assertiveness. Our fears are frequently stronger than our hopes. Many of us are much more given to examining our own condition than we are to letting our minds dwell upon the excellencies and glories and conquering might of our risen Lord. It is well for us sometimes to look in upon ourselves. But we can easily do too much of it. The man who is always taking his own temperature and examining his own pulse may easily fret himself into a fever. And that, in large measure, is what we have been doing as individual Christians and as churches. We have been talking about ourselves and trying to find what is the matter with us. We have almost persuaded ourselves that something is badly the matter, and we are ready to apologize for everything we do. In all too many instances the word that is preached is not the word of victory, but the wail of the world going on to its doom. The consequence is that many of our people have become desponding and disheartened. And a desponding and disheartened people is always a crippled and enfeebled people. The preacher needs to get away from the idea of feebleness and despair, away from the wail of a world gone wrong, and to sound instead the note of victory.

III. THE MESSAGE

Here we have the keynote of the message which the preacher is to bring. He is to be the proclaimer of a gospel, the bearer of "good news." It is not the business of the preacher to present ethical essays, nor to deliver political panegyrics, nor philosophical polemics, nor doctrinal dissertations. These may be all right in their place, but that place is not the pulpit. The preacher is not to feed the hungry souls of men with homilies on current events and civic righteousness and moral reform. These things, too, may be needed on occasion, but they are not the heart of the preacher's message. I do not read anywhere in the New Testament that Jesus commissioned his disciples to be moral reformers or social agitators. He commissioned them to "preach the gospel." Paul had a striking opportunity to discuss the moral question of slavery when he sent Onesimus back to Philemon. But he did not do it. He was sent to preach the gospel.

I do not conceive it to be the business of the preacher to tell men how to vote, but to tell them how to be saved and how to live the abundant life. Neither do I conceive it to be the business of the preacher to preach philosophy. Paul tried it once and gave it up with the feeling that he had missed an opportunity. At Athens he thought to turn the flank of the Greek Philosophers by answering them according to their philosophy, and he failed. He made a very impressive address upon the Areopagus, but it missed fire. As he went down from Athens to Corinth he thought over the matter and searched his mind and heart in order to find out what had gone wrong, and his thinking led him to this conclusion: "I determined not to know anything among you save Jesus Christ and Him crucified."

That is the preacher's primary message. He is to tell the world of a Savior. His message is to be a gospel, the good news of the love of God and of the grace of God in Jesus Christ. A preacher may speak upon many other vital themes and may answer other searching and interesting questions but every sermon must somehow focus upon Christ and bring to the world the good news of a Redeemer. The preacher is to show men Jesus, "crowned with glory and honor, henceforth expecting till His enemies be made His footstool." Expecting! calmly—confidently expecting! Triumph is not a matter of doubts; it is only a matter of time. That is good news.

It was that good news that the great preacher proclaimed. Beginning His ministry in Nazareth He read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Then, closing the book, He said, "This day is this scripture fulfilled in your ears." He constantly tried, as every preacher must, to point out to people a way of victory, to show them how to be saved, how to fight sin in themselves and in their surrounding, how to triumph over temptation, how to build character, how to be patient under trial and strong under strain, how to be courageous in danger and serene in death.

That is what the preacher is to do in these modern times. He is to give men the vision of possible victory, the vision of a Savior and the vision of a living, personal God. As a follower of the Great preacher he is not to close his eyes to the facts of life, but to take these facts, many and varied, and give them a spiritual interpretation.

As Fosdick says in his "Christianity and Progress": Jesus has given us the most glorious interpretation of life's meaning that the sons of men have ever had. The Fatherhood of God, the friendship of the Spirit, the sovereignty of righteousness, the law of love, the glory of service, the coming of the Kingdom, the eternal hope—there never was an interpretation of life to compare with that." That is what the preacher of today is to do as he stands in his pulpit. If he fail there he has failed at the center of his preaching. In all the movements of the world, facing all the facts of life and all the needs of men, the preacher must show men God, reveal a Redeemer, inspire in them faith and give them an eternal hope.

Some of us may not agree with Mr. Wells in all that he says. But he said a great thing when he wrote in "Mr. Britling Sees It Through"; "Religion is the first thing and last thing, and until a man has found God and been found of God, he begins at no beginning and works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God—I must tell all my world of Him."

That is what the preacher must do. He must tell all his world of God. Preaching is the biggest business in the world, and there is no message like the message the preacher has to give if he is true to his mission.

New England Workers Meet

Hold Live Conference on Vital Subject

True to the vision of the late Charles Replogle, a second annual Workers Conference was held in Lawrence, Massachusetts, October 31, and November 1, 1928. The registration was representative, the theme was "Stewardship," and the splendid response showed a keen, vital interest in the problems of our Society.

Arthur Jones of Winthrop Center, Maine, was again conference chairman, opening the session with Joshua's exhortation, "Be strong and very courageous." As Joshua, assuming reponsibilities, felt the power within, we who must take over the tasks of former leaders should feel the same invisible power within ourselves. During a period of intercession the members sought earnestly the wisdom and leading of the heavenly Father throughout the conference.

"A Survey of the Field" was presented by James A. Coney, Yearly Meeting Chairman of the Evangelistic Committee, giving the keynote from Matthew 9:36-8, Weymouth translation, "Entreat the Owner of the Harvest to send out reapers into His field." Jesus looked upon the crowd as individuals; His attitude was compassionate; and His response was service. It was only after much prayer that he chose the twelve harvesters. The man who prays is the man who backs up his prayers with sacrificial service. We must be soulwinners for Jesus Christ. If we have lost this expression let us get it back. Prayer will do what? Make a Quaker Society in New England? That is good, but that is not enough. Prayer will bring in and build the Kingdom of God.

James Coney came from England but three years ago, his viewpoint is of great value to Friends in New England. Weak meetings have been strengthened; a former meeting at Epping, N. H., has been revived, and several have taken on new life and interest. A number of "harvesters" have come to help in needy fields, and at the most northern point, Fort Fairfield, Maine, 250 miles from any Friends meeting, a strong, active work is in progress under the pastor, Orlando C. Williams. When the latter was obliged to take a leave of absence in order to regain his health, four ministers in the community offered their services until a worker could be secured, an interesting testimony to the influence of Friendly teaching near the international boundary.

In opening the general discussion Harold N. Tollefson dealt with problems as opportunities and offered three suggestions. The training needed by young people for work in local Bible Schools, especially by those not intending to become ministers or teachers; the encouragement of Gospel Team and Visitation responsibilities; and a more thorough and intelligent understanding of Discipline. Gospel teams strengthen the individuals who join in the effort, they inspire the groups visited, and promote a more friendly association among members in different sections. Parents and leaders were urged to provide and encourage new openings for this type of service. The un-Friendly procedure and lack of initiative in many of our business meetings was laid at the door of failure to appreciate the value of the Discipline Friends have inherited. Others contributed helpful thoughts to the discussion, and the spontaneous singing of "Where He leads me I will follow" brought the sessions to a close.

Harvey Jones, of Gonic, N. H., laid before the evening meeting a wholesome and helpful paper on "Stewardship of Time." We cannot, he said, separate time for Jesus from time for ourselves; it all belongs to Jesus, and we are but stewards of his. Harvey Jones' paper, it is hoped, will be printed in THE AMERICAN FRIEND.

A. Edward Kelsey, now of Amesbury, Mass., showed by means of a blackboard diagram the value of a "time-tithe" that would supplement the customary one day in seven. We are one, he urged, in being favored with twenty-four hours in a day, while in money and in talent we are not equally endowed. If we allow eight hours of sleep and ten for a livelihood, there would remain the six hours for ourselves of which a tenth would be thirty-six minutes daily that could profitably be given for definite Christian service. Arthur Chilson told us of African Christians who put the Lord's work first, even at great inconvenience to themselves, and that if we loved the Lord supremely, as they do, we would do likewise.

The Thursday morning meeting was devoted to "Stewardship of Money," George G. Wolkins, treasurer of the Yearly Meeting, offering some suggestions on the broad subject of giving. After reading I Corinthians 16: 1-4, he urged the conference to distinguish between different methods, remembering that individual example is a factor too often disregarded. Systematic, impulsive, unreasoned, and reasoned giving were all dwelt upon. Methods were discussed by others—the envelope system, annual pledges, and the "chest of Joash" and concern was expressed lest failure to support the Budget more strongly would mean curtailment of Evangelistic work within the Yearly Meeting.

Continuing the subject, Harold J. Chance introduced the "Stewardship of the Tithe." Recognizing that all things belong to God and we are but stewards, there must be some Scriptural method of giving our money. By precept and example he showed that tithing is such a method. Bertha V. Smith further emphasized proportionate and systematic giving, and encouraged the offering of our best to the Lord's work.

"Stewardship of Talent" was the afternoon topic. Oliver M. Frazier, now ministering to the community church at North Weare, N. H., spoke on the Society of Friends as "existing in spots only, and appealed for extension of our work into sections as yet untouched by Friends. He wished to see a school where young Friends could be trained for the Quaker ministry. G. Fred Davis, of Fall River, urged the fostering of the gifts of music, education,

and devoted personal service, all in a spirit of neighborliness and with a view to the improvement of living conditions in the home and neighborhood. Fred E. Smith, now also of Fall River, felt that our relationship to God was the all-important point, and that out of this grew our relationship to society. We must be linked to God and to the community. God reaches humanity through his faithful service.

An encouraging note was struck in the discussion of the "Stewardship of Talents in the Bible School." Roy C. Votaw spoke on the boy, the teacher, and the problem, emphasizing the need of a vital interest in the child. George H. Paul discussed the art and talent of story-telling, and Alice C. Hartnett suggested effective ways of appealing to children, remembering that the object of our work is to bring boys and girls into living contact with Jesus.

"Twenty-five Years in British East Africa," by Arthur B. Chilson was the final service on Thursday evening. He brought us a living message direct from the field. Eager for a place of service in Africa he left home with two companions, having the complete assurance that "My God shall supply all your needs according to His riches in glory by Christ Jesus."

Going to a people who were fearful, superstitious and filthy beyond description, in twenty-six years he has seen them rise to a measure of Christian civilization. The power of the living Christ through the ministry of the Holy Spirit transformed lives, homes, villages, and brought a degenerate race into the glorious kingdom of his dear Son.

Membership in the mission church means a complete change of life, a Christian home life, a free acceptance of tithing as a means of spreading the Gospel, and a two years probation period before becoming active members. So real was Arthur Chilson's message that all felt the moving of the Spirit and desired a more effective life. Quietly there rose the appeal of that beloved hymn, "My Jesus, I Love Thee," followed by "Oh Happy Day that fixed my choice." The conference closed wtih an inspiring prayer by the chairman.

Lawrence Friends were most cordial in their hospitality. The spirit of cooperation was very much in evidence. The fellowship in the dining room and throughout the sessions was most enjoyable. Conversations were "seasoned with grace" and spicy with humor. We were truly bound by ties of spiritual uplift and mutual purpose. The spiritual tone was intensified as we became more concerned with our problems and opportunities. We anticipate a higher plane of life and service because of having gathered together under the empowering influence of the Holy Spirit and because of having listened reverently as one of His "harvesters" revealed to us "First the blade, then the ear, after that the full corn in the ear," among the peoples of Africa.

HAROLD N. TOLLEFSON.

Brunswick, Maine.

Friends Sail for Africa

A New Day Is Opening

Glorious have been the pioneer days of Friends in East Africa. Trails and roads have been blazed into the heart of the Kavirondo country. Houses, chapels, a hospital, school buildings, and a manual training shop have been built. A dialect never before reduced to writing has been mastered. The New Testament, scripture portions, school material and Christian hymns have been translated into the Luragoli dialect. Teachers have been trained and schools opened in every part of Friends territory; and thousands of boys and girls have received a simple knowledge of the three "R's" plus a knowledge of the Gospel.

Multitudes have received the Gospel message and entered into newness of life—physical, social, intellectual, and spiritual. Churches composed of evangelical, tithing Christians have been established; ministers called and trained; and monthly meetings set up. Many have been taught how to mould, burn and lay up brick, and to build substantial houses, and to make useful furniture.

This period of physical pioneering is coming to a close and a new day of development and growth is dawning. Not that the pioneering is over! Friends in Africa—and elswhere—should ever be pioneers leading into a better day. The British Government is taking a fine attitude toward the welfare of the African people. A new interest is being manifest in their education. A constructive, well-graded curriculum has been adopted, a method of school supervision has been worked out, and a Government institution for the higher training of African school supervisors has been opened at Kabete.

While not participating directly in the religious training of the Africans, the Government is kindly disposed to the work being done by Christian missions and makes grants of money for educational work.

NEW WORKERS

The Friends Africa Mission has cooperated heartily with the Government and is seeking to carry into effect a broad, constructive program of Christian education. As an aid to the further development of the work, the Board has sent Everett J. and Ruth Baker Kellum to the Africa field. Everett Kellum is a son of Kansas, Burr Oak being his birthplace. He attended the North Branch Academy three years and graduated from the Santa Monica High School in Southern California. In 1925 he graduated from Friends University at Wichita, Kansas. The next two years were spent as a teacher in Lingle, Wyoming. A part of last summer was spent in the South studying the work done by Negro educational institutions.

Ruth Baker Kellum was born at Tonganoxie, Kansas. She attended the public school and later entered Friendswood Academy from which she graduated in 1921. The next four years were spent in Friends University. After graduation she entered the Hermann Hospital at Houston, Texas, and took a full nurse's training.

While in college these young Friends took an active and helpful part in the Christian activities of the institution and gave clear evidence of a fine religious life.

Everett J. and Ruth Baker Kellum.

They go forth with the hearty and loyal approval of their many friends in Kansas Yearly Meeting.

After completing his language training, Everett Kellum will have charge of the educational work of the mission. He will be responsible for much of the teaching at Kaimosi and will have general oversight of the schools throughout the reserve. Ruth Kellum will assist Dr. Bond and Margaret Parker in the hospital. Many opportunities for a rich rewarding service await her.

VETERANS RETURN

Jefferson W. and Helen F. Ford who have been at home on furlough for more than a year are returning to East Africa for another term of service. They leave their children in school in the homeland. They go out supported by Westfield Quarterly Meeting. Their travel is cared for by Oregon Yearly Meeting.

THE LARGER STEWARDSHIP

Kansas Yearly Meeting this year is studying "The Larger Stewardship" by Charles A. Cook. University Church, at Wichita, will give ten minutes in adult Bible school on eight consecutive Sundays for a member in each class to give the gist of a chapter. The mission study groups were called to their classes at 6:30, Sunday, November 11, by two big drums beaten by the Chilson girls. One class conducted by Roxie Reeve, who has lived in Africa, will get much added information besides the contents of the book studied. The Junior Meeting at University Church was favored with a talk by Esther Chilson on a recent Sunday, and on November 11, Rachel Chilson told in an interesting manner about the lives of the children in Africa and of their change in habits and ambitions after taking Jesus into their hearts. All know more about these black neighbors and will surely love them more.

WHY A GOOD ARTICLE WAS DELAYED

One Typical Day With a Live Man—A Pageant of One Missionary's Experience

Last Saturday morning I came to the office of the school at seven, undecided as to whether I should write an article for the Foreign *Bulletin* or write on my part of the Sunday school lessons for the quarterly published in Cuba. Apparently the article was more urgent; so that was undertaken after balancing the accounts of the school for the previous day.

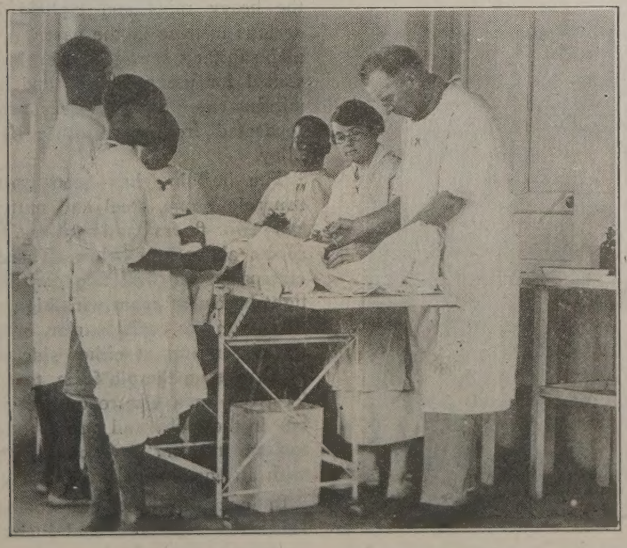
Before the article was started, a boarding student came for help on a geometry proposition. He is twenty-four years old and is making a strong effort to finish his high school course. Previously he was a cigar maker but he and his lady friend decided to postpone their wedding until he had a better education. Mathematics have been very hard for him. Five times he failed in algebra in the government examinations but he stuck to it until the sixth and successful time. He is making his way through school by serving as janitor of our church in Holguin and as pastor of the church in one of the outskirts of the town. Our regular pastor had given up the work in this little church as hopeless, because the people showed no interest but constantly threw stones, made cat calls, and ridiculed the work. But this other young man has gone in and thoroughly revolutionized the community. Those who formerly ridiculed now cooperate closely with the work and care for the property. They have painted the church, built a fence around it, sown grass and planted shrubbery; and now through the civic interest created by caring for the church property, they are planning a small public park. The church is always full and the attention perfect. No one deserves any credit for the transformation of this community except this young man who is striving for an education and is willing to be the janitor of one church and pastor of another to make his way through.

After he left the office, I again started the article, but only a few words were written when a mason came to collect for some work that been done the previous week. Three of the rooms were built several years ago on the open air basis, that is with one side completely open and the other three enclosed. The plan was a failure because for proper ventilation there must be a circulation of air and it will not go in where it can not get out. Consequently these rooms were very disagreeable. So we now made a ventilation vent in the roof on the side opposite the open one. For this work the mason came to collect his part. While he was here, the carpenter sent a boy to collect also; but I had to dismiss his men because, as they were working by the day, they had sought to prolong the work in excess of all reason. Because of this I asked to see the contractor himself.

PROGRAM OF PHYSICAL EDUCATION

However, he did not come before I had to go to a meeting of the Municipal Committee of Athletics and Physical Education of which I was vice-president. This meeting was for the election of officers. The vice-president was made president. We are planning a big field day for the purpose of encouraging more interest in physical education. And it is seriously needed here for the people age early. The women are old at forty and many grand-fathers at fifty are put on the shelf. It was proposed to hold the field day on Sunday as most of such events are held. But as director of the largest school in town, which by all means must be included in the meet, and as president of the committee, it took only a simple expression to have it put on a day other than Sunday. In discussing the meeting at home, we realized how through only a gesture one Sabbath will be observed better while one might talk and preach for years on Sabbath observance and only stir up ridicule and laughter.

In the afternoon I returned to the school hoping to do better with the article for the Foreign *Bulletin*. But first of all I had to see the chief of police to have a policeman sent to the school to be present at the basketball game that night. I went first to the police headquarters, but the men there said that he was probably at home. At his home, I was told that he had just left and they did not know where he was but perhaps he could be found at the city building. Finally I found him playing billiards in the pool hall of one of the club houses. He promised the policeman for that night.



Where Ruth Baker Kellum Will Work.

Upon reaching the school the carpenter was there to collect. He politely disclaimed any responsibility for the delay of the men in their work. As he charged only two dollars a day for the men, I did not ask the reduction as I had planned to do. After he left, there were the plans for the medical examinations which were to be given to each of the 279 pupils in school. A suitable room had to be arranged for, the apparatus for the measurements looked after—some of them made in a machine shop here—the cards to be printed, etc. All the details had to be worked out. Then also, the boys wanted some help in arranging to collect the admission fee at the game that night I left the office to take a hammer and saw to help them prepare a booth for selling tickets.

Some would say that I should not spend my time and energy with such details, and I agree in general; but as these people look down on work, it may serve as part of their education to see that we can work and still feel respectable. And then I often remember the expression of William Reagan that you have to do things with boys and not to them in order to be successful with them. By the time that was finished, it was nearly dark. In the basketball game our school lost by three points, but the boys played well.

The day closed, but the article for the Foreign *Bulletin* was not written that day.

MERLE L. DAVIS.

For my part I will not go to war. It is not that I do not love my country; I do. It is not that I count my life too dear to sacrifice it for the safety and liberty of others; I do not. But war is not a method for adjusting international disputes any more than a fist fight is a method of adjusting a dispute among individuals, or lynching a method for adjusting public scandal. War is a fool's errand and ought never to be undertaken.—PETER AINSLIE.

Dedication at Wyandotte

BY CHARLES O. WHITELY

Sunday, November 4, was a red letter day at the Wyandotte Mission in Oklahoma. The occasion was the formal opening and services of dedication of the new $20,000 Meetinghouse at the Indian Mission in what was once known as "Mudeater's Village," taking its name from a Wyandotte Indian, Alfred J. Mudeater, who helped to lay out the village, and who, by the way, is a familiar character upon the streets of the village.

Just north of the village of Wyandotte and across Lost Creek, a beautiful stream that comes rushing out of the foothills of the Ozarks, is located the Seneca Indian School, a location selected by Friends for a mission school and has the distinction of being known as one of the prettiest school grounds in the State of Oklahoma. After the school was carried on by Friends for a number of years the government took it over and from time to time has added new buildings until now the hilltop, still known as Mission Hill, is well covered with beautiful white frame buildings, affording school advantages for 275 Indian boys and girls.

The surrender of the school to government control did not cause Friends to remove entirely from the Wyandotte field and a little mission church has been maintained in the village during the years that have past.

Westine Lietzman, a graduate of Earlham college and Dorothy Pitman, a graduate of Gordon college, have been engaged as missionaries for the past three years and have given much time and effort in serving the Indians and white people of the community in a faithful and loving service. They have also had the responsibility of regular religious instruction in the Indian School, as well as the public consolidated schools where over 400 students, many of whom have Indian blood, are enrolled.

It was in November of 1927 that Chas. O. Whitely, a member of the Home Mission Board of the Five Years Meeting, visited Wyandotte and learned from Mr. Suffecool, the Indian agent for this section, that if Friends would build a suitable house for worship and religious education, the students at the Government School could be released from the school each Sunday-morning and brought to the church in the village for the services held there.

The Associated Executive Committee on Indian Affairs and members of the Executive Committee of the Home Mission Board were united in the opinion that this opportunity should not be lost. In December, Chas. O. Whitely visited Wyandotte again and secured of Alfred J. Mudeater the lots, centrally located, upon which the new meetinghouse now stands.

Walter Smedley, chairman of the Associated Executive Committee, and a leading Philadelphia architect drew the plans for the building, and in February, M. C. Reeve and son Fred, members of the Friends meeting in Oskaloosa came to Wyandotte to supervise the construction of the building, and in May the cornerstone was laid, with over 600 children taking part in the exercises.

Native stone boulders from the Ozark hillsides, were gathered and hauled to the building site, and much of this labor was donated by interested people.

One of the first tasks was to drill a limestone well, for the surface wells in Wyandotte and vicinity fill to the top during the heavy rains and typhoid has been a serious menace in the past. A septic tank and sanitary sewage system was also installed for use at church and home of the missionaries, for the two properties are separated from each other by a narrow alley.

The building has been constructed of concrete, stone, steel and native oak, and has two floors and gallery, with class rooms above and below. There are seven classes on the first floor, which is a very light basement room with high ceiling, two classes in the social parlor, one in each of the classrooms at either side of the platform, one on the platform, two in the gallery, one in a classroom under the belfry, one in the lobby and one in the main auditorium, making seventeen classes in all with an enrollment of over 300.

In one of these classrooms, properly furnished with table and little chairs, the beginners, about 19 in number, are taught

Jefferson W. and Helen Farr Ford.

by a beautiful Indian woman, a young mother, a Christian and member of Wyandotte Meeting, with her own six months old baby sitting on the table in the midst of the class. Teachers from the Indian school and also the public school have been brought into service as teachers in the Bible school.

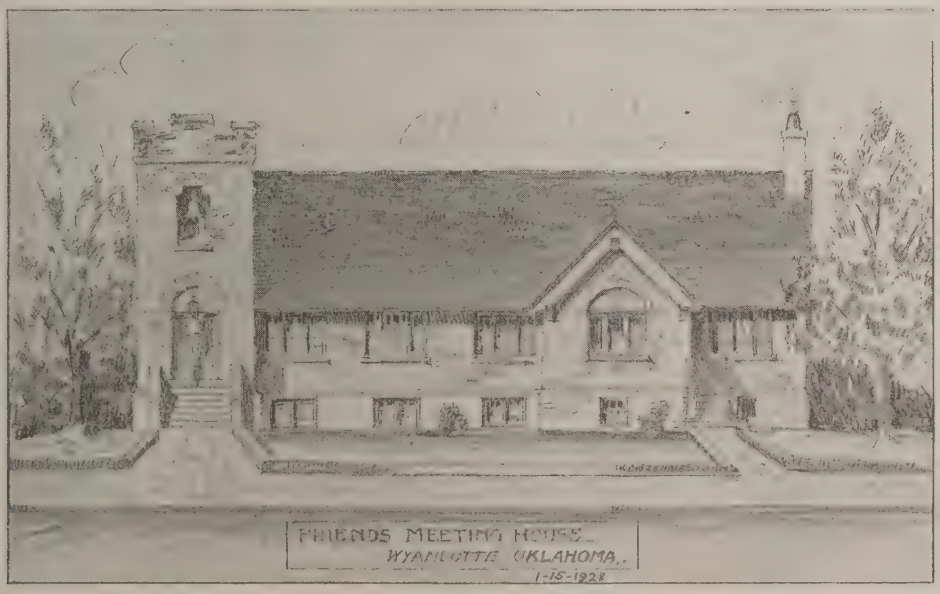
Miami Quarterly Meeting of Friends was held at Wyandotte in connection with the dedicatory services. The missionaries from other stations in Oklahoma were present and rendered valuable service, especially Philip and Susie Meek Frazier, who added much to the program with their beautiful and uplifting service of song.

In order to accommodate all who desired a part in the exercises of the day, it was necessary to hold four services. At 10 a. m., the children from the Indian school, who ordinarily fill the main room and gallery were given a service in which they could take part in the responsive reading that had been prepared as a dedicatory exercise. At 11 o'clock a meeting for worship was held at which time Chas. O. Whitely, Field Secretary for the Home Mission Board and the Indian Committee brought the message from II Cor. 4:18. Following a basket dinner, the regular services of dedication was held at which time the missionaries from other fields brought messages of greetings and also a number of written messages were read.

The surprise of the day came when the financial statement was read, for few people in the community had ever witnessed the erection of a building so complete in beauty of design and so perfect in construction. (Thanks to Walter Smedley and M. C. Reeve). Another surprise, perhaps greater than the announcement of total cost, was when they were asked to provide at least $2,000 of the cost, for not only do they have limited means, but they had never been asked to give in terms of such large figures, and the surprise was greatest of all, when they realized that they were actually going to reach the amount asked for. Even the children from the Indian school, as well as the public school, made their pledges, some of whom formed a partnership with another child and together pledged five dollars.

In all efforts at money-raising the writer has never witnessed greater joy in giving said they gave "hilariously." On the day than on this occasion. Truly it may be following the dedication, little children came to the door of the mission home or met us on the street and gave money or a pledge to pay. One young man who has recently desired to join the Christian Endeavor Society came to me on the street and said he wanted to give five dollars and when advised to go to the bank to see the treasurer of the building fund, his generous spirit was increased while walking to the bank and he gave ten dollars rather than five.

The Associated Executive Committee has undertaken an extensive program, at what may appear to some as an unwarranted expenditure, but the opportunity for religious education for a host of boys and girls could not be passed by, and Philadelphia and Baltimore Friends have responded generously to the appeal for funds. It is necessary to provide several thousand dollars in order to cover all the costs, and Friends everywhere are encouraged to send checks or pledges to Jonathan M. Steere, Treasurer, care of Gerard Trust Co., Philadelphia, Pa. An investment at Wyandotte at this time will bring large returns in the near future in the lives of a multitude of boys and girls of both Indian and White races. Already the transformation is being realized.



WHY QUARTERLY MEETING SUPERINTENDENTS?

The above question is addressed to the work of Quarterly Meeting Superintendents of Religious Education. No one has asked this question more often than the Quarterly Meeting Superintendents themselves—if they ever discovered they had been appointed.

These are suggested as a possible and partial solution:

(1) To *receive* from the Yearly Meeting's Committee on Religious Education their program or Goals for the year.

(2) Check on the list of local Bible School Superintendents to see that the names and addresses are correctly filed in the hands of the Yearly Meeting's Committee.

(3) Hold a conference with the workers in each Bible School at least once during the year in order to check on the following:

(a) Mailing list as just suggested.

(b) The application of the Yearly Meetings Goals to the local School.

(c) The standing of the School on the Bible School Standard—use Wall Chart Standard and red seals or stickers. The Quarterly Meeting Superintendent should acquaint himself with the Standard through "Explanation of the Standard" pamphlet.

(d) The problems of the local School—forward the unsolved ones to the Yearly Meeting's Committee.

(e) The best accomplishments of the School during the past year—forward these also.

(f) The undeveloped resources of the local field. E. H. S.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

WHAT HOLDS US TOGETHER?

This question has been raised by one of our Friends now living in one of our foreign centers. He writes:

"What holds the Society of Friends together, I mean as a body? What is the central thing in the Society; is it God, is it Jesus Christ, is it our worship? How far should tradition play a part in worship, that is in meeting together, and how far is the formal worship, the meeting on specified days, at specified hours, for a specified time, a tradition?

"If the central thing in our belief is God, then what is, in terms of today, God? Can we give God form and substance or personality, such as a father as we know him, has? And if we cannot, can we consistently pray to him as to a father? And how can we worship a God whom we cannot visualize? Is Jesus Christ the central thing in our belief? And if so, should we worship him, as a person?

"I cannot go into these matters in a letter as I would like to, but the questions are all ones which come up time and again in our groups of seekers here. They prevent unity in our small meetings. There is something indefinite, intangible, which unites us all, but when an attempt is made to give expression to this, then we find all the different opinions, or approaches, or beliefs that the above questions imply. How can we help to clear these matters up without being dogmatic, without saying that Quakerism is this or that belief, or that it has this or that form, and if we do say this, how can we reconcile our position to the fact that Quakerism is not dogmatic?"

This clearly brings up the questions that have caused so many divisions in the Christian church. In different periods during the last two thousand years individuals have stressed certain theological points and have either strengthened the Christian church or caused separations.

One can well ask "Is it possible for all people to unite in one statement of belief? Is it not better to unite in a spiritual service? Cannot the followers of the Christ challenge one another to live according to his teachings?" All may not interpret them in the same way, but is there not unity in the spirit?

SECOND GENERATION JAPANESE

One of the Interracial problems which America faces is that of American-born Orientals. By virtue of birth they are citizens of the United States, but many doors are closed to them—particularly since the passing of the recent Alien Imigration Act.

These young men and women are thoroughly Americanized. They have been educated in our schools, brought into direct association with our young people and have been taught to think as other American children. Sometimes they are not able to converse with their own parents because of language difficulties. It is hard for them to find suitable work in the United States.

The Japanese Students' Christian Association has appealed to the American Friends Service Committee to help place some of these students in responsible positions. One of these men is George Takahashi, University of California '25, where he specialized in Chemistry. "An excellent student, a Christian, a member of the Christian church of Berkeley, California; is now managing a farming enterprise in Southern California, but is not adapted for that kind of work. Wishes to secure a job where he can use his Chemistry training."

Another is George S. Kaneko, graduate of California Institute of Technology '28, where he specialized in Civil Engineering. He is the oldest of eight children and is in reality a third generation Japanese as his grandfather was a naturalized American citizen. He is a member of the Methodist Church, has distinguished himself in Christian leadership and is highly recommended by his professors. Because he is an American citizen of Japanese ancestry, he has been unable to secure any kind of a position in Civil Engineering and is now working in a fruit market in Southern California.

If anyone is interested in securing work for such young men, please communicate at once with the American Friends Service Committee. The Y. M. C. A. will also furnish the names of other deserving students, who are prepared to work in other fields if there are inquiries.

A VICTORIOUS RETREAT AT KINGS MOUNTAIN

This is not the story of a battle in the Revolutionary War; it is not the story of a battle at all, but rather of a very peaceful occasion, far removed from the stress and turmoil of war. It is the story of a group of young men and women, some white and some colored, who withdrew from the hustle and bustle of our modern world to a quiet spot in North Carolina to discuss together some of their problems and strengthen each other through a mutual understanding of their many points of view.

"There is a sacredness about the place so real that you can almost see it, as you can see the white mists which sometimes hang low in the air. A deep, intense spiritual experience leaves traces of itself in the place where it occurs and when such experiences occur again and again in the same place, their cumulative effect can be felt by all who are spiritually sensitive. This is what happens at Kings Mountain."

How often have we not felt this spiritual atmosphere in our Friends meetinghouses? But the scribe who summarized the "Retreat" in these words was not a Friend, nor were any of them Friends! They were a group of twenty-two young people who met under the leadership of a concerned colored man in this delightful spot in the mountains of North Carolina to find fellowship and strength in the company of each other. Friends were present only in spirit, but that the group found the spiritual communion to which Friends bear witness, cannot be doubted. Most of those present came from the south, as one might expect, but New York and Atlantic City were represented as well as Freetown, Sierra Leone, West Africa.

The group met Thursday, August 30, and spent the first evening telling each other why they had come. "The reasons are interesting—for fellowship, for intellectual light, for cure of bitterness, for relief from fears, for rest, because of past experiences at Kings Mountain.....Then the deep vibrant voice of Howard Thurman, Chaplain of Morehouse and Spilman Colleges, talking to us about people as reservoirs of power, drawing vivid pictures of the inner glory of some apparently 'negligible' people, making you want to go back and discover some of the people you had thought you knew. Silence again, and after a while Howard praying, giving you a sense of God's enfolding presence with his 'close, present God'. Life was permanently lifted for us that night."

On Sunday morning the group sat together in silence, except as various ones admitted the others "into the treasure-rooms of their hearts." We were reverent guests, and there fell on the room an air of worshipful waiting, mingled with deep peace and content. But there was a challenge in such words as 'that God-likeness might not die in the world'.....And so it was that the depths of our experience that morning was not an ingrowing thing, but a stirring, power-giving motive to live strenuously in love and service.

Sunday night gave a sublime closing to a really perfect day. For a while Howard Thurman talked to us of Jesus, drawing one striking picture after another of him until we could see him—Jesus, the beautiful clear seeing young Christ, for whom life was a sacrament wherever he lived it with children, with women, with workmen, with sinners, with anyone, anywhere. When, at the end, Howard said over the words of that confessional hymn, 'My Jesus I Love Thee,' he only said aloud what our

(Continued on page 848)

QUAKERDOM · AT · LARGE

At a commemorative session of the Austrian Parliament held November 12 in the building, which ten years ago to the day was raked with the fire of machine guns, especial thanks were offered on the part of President Hainisch to President-elect Hoover for his aid during the dark days that followed the establishment of the new government and also to the Society of Friends and all Americans who contributed to the relief fund.

The Cincinnati Virginia Asher Business Women's Council assisted in the evening worship at the Carthage Methodist Church, Cincinnati, Ohio, November 11, Jane E. Summerhayes, Friends Minister and the Council's Bible teacher, giving the sermon. The following Thursday evening at the regular council meeting she was also the speaker for the group of business and professional girls and women which meets at the Trinity M. E. Church.

Immediately following the presidential election, May M. Jones of Chicago received a cablegram of congratulations from Miss Hortensia Lamar, who succeeded May Jones as national President of the W. C. T. U. of Cuba. The message read: "Hearty congratulations for Hoover's victory from the W. C. T. U. of Cuba." In sending us a copy of the cablegram our friend says that it shows that the people of other countries are watching this "noble experiment" with great interest in hopes that it is sounding the death knell of the liquor traffic throughout the world.

Dr. Jesse H. Holmes, of Swarthmore College, Pa., who gave addresses at the Young Friends Conference at Richmond last summer and who has been making many addresses the past few months both within and outside the Society of Friends is listed as one of the speakers for World Unity Conferences during the coming winter. Other well known speakers for these conferences are Nathaniel Schmidt, Cornell University; Harry Allen Overstreet, College of the City of New York; Alfred W. Martin, New York Society of Ethical Culture; Dr. David Starr Jordan, Leland Stanford University; and Dr. Augustus O. Thomas, President World Federation of Education Associations.

Neal D. Newlin, pastor of the First Friends Church, Long Beach, California, has been chosen president of the Long Beach Ministerial Union to succeed Dr. Charles F. Ensign. He is one of the youngest ministers to be appointed president by this Union. Prior to his coming to Long Beach he was pastor of the Friends Meeting at South China, Maine, and principal of Erskine Academy. He was also pastor at Ramona Park, California. He is intensely interested in Christian work especially among young people and has been honored with important offices in young people's organizations. He is the only person who holds a life membership in the Marion County Young People's Federation with headquarters in Indianapolis, Indiana, which comprises the Epworth League, Christian Endeavor, B. Y. P. U. and Y. P. A.

We learn through the *New York Times* that the Radio Commission at Washington has granted a license for the establishment of a 50,000 watt broadcasting station for what is asserted to be the first University of the air, to be located in Orange County, California. It is stated that $2,000,000 will be invested in the enterprise. It is undertaken by the Pacific-Western Broadcasting Federation and marks a departure from the usual type of broadcasting institutions. The manager states: "It has brought about the integration of various organizations of education, idealism and culture, including colleges, universities, federations of women's clubs, parent teacher congresses, state boards of education, community chests, library associations and civic groups. The federation will operate America's first true radio theatre of culture and the first cosmopolitan seminary and church of the air." We are particularly interested to find among the directors the name of President Walter F. Dexter of Whittier College. Other directors are the presidents of Stanford University, Mills College and Claremont College.

NEWS OF OUR MEETINGS

Armistice Day was fittingly observed at Springfield church, near Wilmington, Ohio, Sabbath morning, November 11. The Sabbath school was well attended. During the hour of worship, the church orchestra consisting of nine members, gave a short concert of appropriate selections. Thomas R. Kelly of Earlham College, was present and gave a very helpful and interesting message, his text being: "Show I unto you a more excellent way." He also told of the work of the American Friends Service Committee. The missionary offering taken during Sabbath school, also the regular morning offering, was sent to this Committee for peace work.

The combined wits of the Missionary Committee of the Christian Endeavor Society at Vermilion Grove, Illinois, have produced a novel project in missionary giving. Sixteen miniature aprons with generous pockets, and nine miniature basketball baskets (with the bottom of the basket sewed up) were accepted by as many girls and boys in the Society for the following purpose: Each girl before Christmas is to deposit in the apron pocket as many pennies as the number of inches in her waist measure. Each boy has agreed to put as many cents in the basket as the measure from the tip of his longest finger to his shoulder. The combined offering will be presented by the Christian Endeavor at the White Christmas. The simple aprons and baskets themselves were made by the Committee from inexpensive materials in two pleasant Saturday afternoon meetings.

At a recent session of the regular Monthly Business Meeting of Friends of Leesburg, Ohio, the church parlors were thrown open to its members and interested friends. The social hour was concluded by a delicious chicken dinner prepared by the ladies and served by the young people of the church. Autumn flowers added to the beauty of the long tables at which one hundred and fifty persons were served. A larger number than usual attended the business session following, in which the standing committees outlined the work which they hoped to accomplish during the current year. The Bible School Committee had written their aims in verse which they sang to a familiar hymn tune. The ever-helpful queries were also read adding to the profit of a pleasant evening in the church life.

Union Street meeting and Sunday school of Kokomo, Indiana, had their Rally Day exercises on Sunday, October 21. It was late because of the State W. C. T. U. convention that was held here on the day planned for Rally Day. Large crowds attended all services that day and a registration was taken of all who attended. This gave an up-to-date list of attenders and friends with correct addresses. The young people are putting on a lecture course of six weeks on Friends history and discipline using Thursday evenings following a short period of prayer. Lilath Farlow is giving the lectures and they are having large attendance of both old and young. The Christian Endeavor Society is in a flourishing condition and the meetings are proving interesting and instructive. The pastor, E. Howard Brown, is to preach the sermon at the Union service to be held on Thanksgiving Day at the Christian church.

Winneshiek Quarterly Meeting was held at Valton, Wisconsin, October 26 to 28. Each evening and on Sunday morning Moses T. Mendenhall, Iowa Yearly Meet-

ing Superintendent, brought messages of divine power and helpfulness. Henry Marlenee, pastor of Kidron meeting in Minnesota brought a splendid message at the Saturday morning meeting. The Sunday afternoon service was one of unusual blessing. A large chorus of young people led the song service. There were solos, duets and quartets mingled with prayers and testimonies. Oshea Hutchins of Sawyer, Wisconsin, was in charge. Eighteen delegates from the widely scattered meetings were present, each of the meetings being represented. Dinner was served both Saturday and Sunday in the church basement.

On Peace Day, November 11, Gasport, N. Y., Meeting in the regular Sunday morning service, was favored by the presence of Miss Ormsby of the National Council for the Prevention of War, who gave a very interesting talk on the subject of Peace. In the evening a union service with the Congregational church of the village was held in the Friends church, the two Christian Endeavor societies meeting in joint session led by one from the visiting society. This service was followed by the regular preaching service, where a large audience composed of the people from both churches, listened to a very timely sermon on Peace by the pastor of the Congregational church, the Rev. A. E. Dutcher. Special music from both groups helped to make it a delightful as well as a very helpful service. Julia E. Hull is slowly recovering from a severe illness at her home in Gasport, N. Y.

On Saturday, November 3, Center Quarterly Meeting, of Wilmington Yearly Meeting, met at Springfield church for the first time in the more than one hundred years since Springfield meeting was established. Most of the monthly meetings were represented. The gospel service, held in the morning was very impressive. Jane M. Carey, from Chester Meeting, gave the principal message in which she stressed personal responsibility, and many hearts were touched. Short talks were given by Harry Leasure, Arthur Hammond, Lindley Cook, and others. Russell Reece, the new pastor at Sabina, was introduced and made a few remarks. A basket dinner was enjoyed, the Springfield ladies serving hot coffee, after which the meeting assembled for the business session. The next Quarterly Meeting will be held at Wilmington.

At Vermilion Grove, Armistice Day themes ran through all the services Sunday, November 11. Typewritten worship programs for the Sunday school were placed in the hands of everyone as they entered, and the period effectively directed the theme of worship to peace. The sermon for the morning was on "The Spirit of Christ." In the Christian Endeavor, splendid presentations were made of the international projects of the Olympic games, the Japanese friendship dolls, the Mexican friendship schoolbags, and the trip of some American boys to Denmark last summer. In the evening service, seven young people presented an impressive acrostic on "Friends" and "Enemies." The meeting expressed a desire that the presentation might be shared with other meetings. These features of the evening service are being provided by the Pastor's Aid Committee of the Christian Endeavor. The committee has completed an outline of projects for the Academy students in the evening service for all the remaining Sundays of the school year.

On account of a very heavy snowfall last Thursday, the Elk Valley Quarterly Meeting of Waterbury, Nebraska, was postponed until Saturday and Sunday, November 24 and 25.

Arthur B. Chilson, a Friends pioneer missionary in East Africa for twenty-six years, spoke to an audience of 66 at the Friends Church, Durham, Maine, on October 28, during the morning meeting. In the Bible school hour he told about the native children and their customs, showing the great change Christianity had wrought among them. In the afternoon a special meeting was held when he portrayed vividly the working and keeping power of Christ in all those who gave themselves to him. It seemed a challenge to all as Christians to prove Christ in their own lives that great and wondrous things might also be accomplished in this country as in Africa.

Lewis W. McFarland, Superintendent of North Carolina Yearly Meeting, preached a very fitting and instructive sermon at Goldsboro meeting on the morning of November 4 to a large and appreciative audience. At the close of the service four adult members were given a reception, having been received into membership at the monthly meeting on the preceding Wednesday night. Tennyson Lewis is again in active work after his severe illness during the summer, which work is bearing the seal of the Holy Spirit.

Springdale Quarterly Meeting was held, November 3, at Buffalo, Iowa. Those attending from Muscatine Meeting were Viola Smith, Elizabeth Smith, Reva and Jacob Stelrecht, Maud McCafrey, Bertha and Harry Hyde. The Bloomington Meeting was represented by Edwin Hoag and wife, Mr. and Mrs. Lake and Celia Theiker. From West Branch came Newton Branson, Guy Harvey and Edwin Hadley. The local meeting was well represented. Moses Mendenhall, Yearly Meeting Superintendent, gave a very interesting and profitable talk on putting good material into our building. Inez Batchelor and Nettie Springer who recently returned from a tour of several western meetings, have attended meeting at Muscatine for the past few weeks. The Muscatine Christian Endeavor held a pie social early in October which was well attended and an enjoyable time was spent together. The Ladies Aid of the First Friends Church, Muscatine, conducted an apron sale at the church which netted about $50 for their treasury. At a meeting connected therewith thirty members were present and they were led in devotion by Inez Batchelor.

READY FOR REVIVAL WORK

D. W. Whybrew writes that he has conducted about 125 series of revival meetings during his ministry in which hundreds have been converted, reclaimed and filled with the Spirit, a number of whom are preaching the gospel. He is open for revival work this fall and winter and may be addressed at Westfield, Indiana, until November 25, and then at Upland, Indiana.

Henry McKinley, who with his family is residing in the Rosewood community near Goldsboro, N. C., and who is pastor of Oakland Meeting in Contentnea Quarterly Meeting, has been seriously ill from the effect of external poisoning. Latest reports indicate that he is improving slightly. His many friends deeply regret his condition and are praying for his speedy recovery.

The Women's Missionary Society of Gonic Friends, N. H., held a very enjoyable harvest supper in the vestry of the church, November 2, which was well attended by young people and children as well as older people. Following the supper all gathered in the auditorium and listened to an earnest address by Arthur B. Chilson on his work in Africa. A silver offering added a goodly sum to the treasury. Twenty-one blouses were on exhibition which the Society had made for boys in the mission school in Jamaica.

Tennyson Lewis and his wife of Goldsboro, N. C., announce the engagement of their daughter, Evelyn, to Clarence E. Pike of Fremont, the marriage to take place in the early part of the winter. She received her education at Earlham College and at Indiana University, and at the University of North Carolina. She received the highest recommendation from her musical instructors, and has held a position as instructor of vocal music in the Fremont and Snow Hill schools.

On account of the new church building not being completed at View Point Monthly Meeting, Booker, Texas, Gate Quarterly Meeting has been postponed until December 14, 15 and 16. Members of the Quarterly Meeting and other interested Friends in Kansas Yearly Meeting are asked to note the change and be governed accordingly.

The Friends Meeting at Salem, Iowa, in welcoming their new pastors, Alfred J. Hanson and wife, gave a reception in their honor at the church which was attended

by about 150 members and friends. A fine program was given followed by light refreshments. In a recent missionary reading contest, more than 14,000 pages were read, using missionary literature from the members as well as the books furnished by Iowa Yearly Meeting. This contest was found to be very helpful both in the knowledge of missionary work gained and in the increase of Christian fellowship.

Cincinnati Friends are happy to report through their correspondent that they have secured a lot on which in the near future they will build a new meetinghouse.

Friends at Fort Wayne, Indiana, organized a Bible school early in October which meets in the Directors' Room of the Y. M. C. A., and as many as eighteen have been in attendance. The efficient superintendent is R. W. Bond, formerly of Muncie, and the teacher of Adults is Kenneth Mitchell, a graduate of Earlham and Haverford Colleges and a traveling salesman for a Rochester firm, now making his home at Fort Wayne. William J. Sayers of Muncie is expected to join the group in a meeting for worship again in the near future.

The Women's Societies of the First Friends Church of Long Beach, California, held their regular monthly all-day meeting in the church, November 8. The Pastor's Aid met at ten o'clock for sewing and a business session. At noon, Bertha Ahrens, Florence Smith, Ida McCoy and Emma Magee served a delicious luncheon, the tables being centered with beautiful autumn flowers. At two o'clock, the Missionary Society devotionals were conducted by Emma Rich. Responding to a request of Martillia Cox, twelve or more missionaries were named and special prayer offered in their behalf. Observing Y. W. C. A. Day, the speakers were Rene Sebring Smith, General Secretary who gave a brief resume of the founding of Y. W. C. A., growing out of a wave of evangelical religion sweeping over the world. She stated 22,000 people, in one month go in and out of the local Association building, demonstrating the friendly and attractive atmosphere maintained. Mrs. Lou Hile presented the appeal for the support of the Community Chest campaign, and used for her theme the poem of Sam Walter Foss, "Let me live in a house by the side of the road and be a friend to man." Mrs. Neal D. Newlin sang the "Y" song, Follow the Gleam, and read the beautiful story of Ruth and Naomi written by a well known author, who said the fine spirit of Naomi is found in the organizations like the Young Women's Christian Association. At the request of the president, Florence Wiltsee, the meeting was closed by the members repeating the adopted watchword "Behold I have set before you an open door."

The Caesar's Creek, New Burlington, and Spring Valley Friends have joined with the Spring Valley, New Burlington and Richland Methodist churches for a union service, the first Sabbath evening of each month. The first of these services was held at the Spring Valley Methodist church on November 4. The room was almost filled and much interest was shown. The message was brought by E. L. Portis, the pastor of New Burlington and Spring Valley Friends churches. Friends feel that much good can thus be accomplished by uniting the Christian forces of the community.

Central Friends church in High Point, N. C., has just completed half of the fall season supper meetings. At these meetings, the following program is carried out: At five o'clock, a class for boys in wood work, and a class for girls in art; at six o'clock, a Sunday school council meeting; at six forty-five o'clock, supper with music and a speaker. This is followed by Prayer Meeting in the church and later choir rehearsal.

During the month of October a series of talks were given at these suppers on education and its relation to the work of the church by T. Wingate Andrews, Superintendent City Schools; L. R. Johnston, Principal City High School; Samuel L. Haworth of Guilford College; Mr. and Mrs. Max Noah also of Guilford College and C. F. Tomlinson, Chairman City School Board. At the first meeting in November, Frederick J. Libby spoke in a most acceptable way of "An Intimate Picture of Current Events in the International Field." He also spoke at Guilford College Assembly and at High Point Rotary luncheon.

November, 11, 1928, was a notable day in the history of Fresno, California, when the new building erected for the home of the Friends Community Church was dedicated to God. The work of building was begun in early June, and carried steadily forward to completion. The need of a Friends Church in Fresno has been urged for several years and finally the Evangelistic Board began the work, the Men's Brotherhood of the Yearly Meeting being largely instrumental in raising the necessary money. The building is beautiful and well adapted to the work desired. When fully equipped twelve Sunday-school classes can be accommodated. The cost will run above $13,000. Paul P. Younger is the pastor, and is doing excellent work.

NEWS NOTES

Hans Albrecht, Clerk of the German Yearly Meeting, reports that it will not be possible for German Friends to regain possession of the old Friends Meetinghouse at Pyrmont. It has now passed into the hands of a Catholic Sisterhood and cannot be sold. There is still some hope that the old burial ground can be turned over to the German Friends as it is now owned by English Friends.

Bertram and Irene Pickard, of the Geneva Center, announce the birth of baby girl on November 1, 1928.

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A VICTORIOUS RETREAT

(Continued from page 844)

hearts had been saying all along at each picture.

Unfortunately, because of lack of funds, it was impossible for the American Friends Service Committee to arrange for a Friend to be present, but we hope that next year we may be represented by one or more Friends. This group is very closely akin to the Society of Friends spiritually, and we ought to have a part in the close fellowship that is shared by those privileged to attend the Retreat. The written report sent to us concludes as follows:

"We thought often of you, too, who would have been with us if it had been possible. We spoke of you, and in our hearts we included you in the circle of love we made on our last night together. We hope that next year we shall have the joy of widening that circle literally to include you."

BIRTHS

SUTTON—At Jerusalem ,Palestine, October 14, 1928, to James and Phyllis Sutton of Ram Allah, a daughter, Patience Margaret.

ANTRAM—To Orville and Lois Hammond Antram, Wilmington, Ohio, September 3, 1928, a daughter, Mary Lillian.

BEVAN—To Lewis and Naomi Hadley Bevan, Clarksville, Ohio, September 24, 1928, a son, Emmett Eugene.

MARRIAGES

HARVEY-BRADY—At Whittier, California, Alice C. Brady and Leroy Harvey, prominent members of First Friends Church at Long Beach. Frank W. Dell, minister.

SPACH-COOK—In the First Friends Church, Long Beach, California, Hazel Cook and Harold Spach. Neal D. Newlin, minister.

DEATHS

HOCKETT—At Quilcene, Washington, August 1, 1928, Avaline Crosbie Hockett, eldest daughter of John M. and Matilda Crosbie, aged 77 years. Her parents moved to Iowa with their children in 1857, settling near Salem where she grew to womanhood and in 1869 was married to Nathan Hockett. A birthright Friend and converted in young girlhood, she was ever loyal to the principles of the church and took great interest in Sunday school work. Three daughters, a son, a sister and a brother survive her, the husband having preceded her four years ago.

STOUT—At his home near New London, Indiana, October 31, 1928, Milton, son of William and Elizabeth Lindley Stout, aged 80 years. The end brought relief from a malignant growth that caused him much suffering for more than two years. He was a birthright member of the Friends Church, and had been a member of New London Meeting almost 70 years. He leaves a wife, one son and two daughters.

FARM FOR SALE

115 acre farm in Friends Community, near Ivor, Virginia, is for sale. Any Friends interested please write for further particulars to Eugene R. Raiford, Westtown, Pa.

NOTICE

Superintendent of Kansas Yearly Meeting, M. F. Swafford, has moved from his old home to 216 South Glenn, Wichita, Kansas. Phone No. Douglas 9272-J.

DAVENPORT—At the home of her son, John McDaniel, New London, Indiana, November 5, 1928, Margaret Davenport, aged nearly 92 years. She was faithful in attendance at Meeting as long as health permitted, but had been an invalid for a number of years, and was only waiting for the "Come Ye Blessed." Two sons survive her.

HIGHTOWER—At his home in Earlham, Iowa, October 20, 1928, Samuel Hightower, son of John and Rachel Mills Hightower, in his ninetieth year. Born of Quaker parents, in 1838, in Tennessee, he came to Salem, Iowa, by covered wagon when five years of age. He was married, in 1862, to Elizabeth Smith, and three years later they came to the vicinity of Earlham, where he has since made his home. His wife preceded him in death twelve years ago. He was a splendid type of Quaker pioneer, and despite the hardships and privations of those early days, he strove continuously for the worthwhile things and his whole life was a preparation for eternity. Always faithful to the church, he took an active interest in all its work. He was an able teacher in the Bible School for many years and attended as long as his health permitted. He leaves one son, Clyde, of Eagle Rock, Calif.; three daughters, Clara Thompson, of Los Angeles, Calif., Leona Williams and Alice Hightower, of Earlham, Iowa; four grandchildren, and two great grandchildren.

ANDREW—At her home in Earlham, Iowa, October 12, 1928, Olive Morgan Andrew, daughter of William and Jane Morgan, aged sixty-three years. Born in Nodaway County, Mo., she came to Iowa in 1874. She was married, in 1863, to Jonathan Andrew, who with their five children, survives her. Ever since the family came into the Friends Church, under the ministry of Benjamin Hiatt, over forty years ago, she has been a faithful and willing worker in whatever department of the church she was asked to serve. She was an elder in the Earlham Meeting at the time of her death, and gave of her best to the missionary work and the Sabbath school.

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If you are ever so fortunate as to visit our National Capitol at Washington, you will find many things there to thrill you.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Sumerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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